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THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

FEBRUARY, 1850.

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THE CHRISTIAN PILOT,

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No. 13. FEBRUARY, 1850. VOL. II.

THE USES TO BE MADE OF PUBLIC CALAMITIES, AND THE SPIRIT WITH WHICH THEY SHOULD BE CONTEMPLATED.

BY THE REV. WILLIAM STEVENS, OF MAIDSTONE.

(Concluded from page 7.)

2 Chron. vii. 12-14.

WE now turn our attention to the more especially *moral and religious* uses we should make of public calamities:—

1. They should enlarge and quicken our sympathy for those who are more immediately suffering from their effects. They have an equitable claim upon us. Nor is it an act of charity that is required at our hands: it is a matter of justice and right. They have been made to bear the heat and burden of the day; but it has been, that fortune has happened to cast them into the front rank in the strife. Of them it may be said, as it was once said of "those Galileans, whose blood Pilate had mingled with their sacrifices, and of those eighteen on whom the tower in Siloam fell, 'think ye that these were sinners above all others, because they suffered such things? I tell you nay.'" We have all been transgressors in those respects which have a peculiar relation to the affliction under which we suffer, as well as in a more general sense. If we have not all done many things which we ought not, to bring them upon us, we have all left undone many things which we ought to have done, or to have done with more energy and self-devotedness. We have been remiss in the correction of errors which we have well known to *be* errors. If their natural fruits have followed, the participators in the sin should in

justice be participators in the consequences, so far as the appointments of Providence have permitted it to be so. In the season of suffering, therefore, there should be no grudgingly given aid. All that is practicable for the alleviation should be promptly and liberally afforded; and if private beneficence be too slow and cumbrous a machinery to work on such occasions, we should cheerfully and gladly see the public purse opened for such a purpose. And when the rage of the battle is spent, the injured, the bereft, and the sorrowing should be adopted as their country's children, and should receive at its hands all needful protection and comfort.

2. Public calamities should serve to unite us all together more closely in the bonds of brotherly love. They show to us the common footing on which we all stand in the presence of God. They strike indiscriminately the high, the low, the rich, the poor, the just, the unjust, the pious, and the unthankful. They show to us how we are bound together by our common infirmities and wants. What could any of us do for himself, how exist, without the assistance of charity in some of her numerous modes of service, when the hand of the Lord lies heavily upon him, powerless then as infancy itself? That *we* may want the sympathy and aid of others, and that *we* may be in circumstances in which we should be grateful that a Lazarus would dip his finger in cold water and come and cool our tongue—and we know not how soon—how should it soften and enlarge our hearts, how should it make us look abroad and beyond the narrow circle of self, and having a pitiful concern and love for others, thus provide helpers and sympathizers in our own day of trial.

3. They should serve to abate the pride and self-sufficiency of man, and bring him, his affections and his will, in devout homage and prostrate submission to the will of God. What are we that we should boast ourselves? In our riches we may think we have a strong tower of defence, and may cast defiance at calamity to harm us. In our fresh and vigorous health we may proudly exult, and presume that we have nothing to fear, be our course of life as free and licentious as it may. In our bodily strength we may rejoice, and believe no

enemy shall injure us, no evil come nigh our dwelling. But let Him who speaketh, and his lightnings sweep through the skies, who commandeth, and the fierce hurricane raises the great and wide sea from its lowest depths, "who looketh on the earth and it trembleth, who toucheth the hills and they smoke;" let but our God arise and bare his arm, let Him but bid go forth "the arrow that flieth by night and the pestilence that wasteth at noon-day," and who can withstand him? What avails our wealth? The physician's aid, at whatever cost procured, is powerless! What that rude health, that blooming countenance, that buoyant soul which had never thought of sickness? They are departed: we droop and die, like tender plants exposed to the winter's blast! Or what that powerful arm and herculean frame? It lies a heap of dust! "Oh why, then, should man be proud?"

And when thousands fall on our right hand and ten thousands on our left, when we are thus emphatically lectured on our own powerlessness and entire dependance upon God for life and breath, from this moment to the next, how imperatively does it call upon us to bend our wills to the Divine! His laws are framed to advance the highest good of his creatures. In conforming to them, we are seeking our highest good. Self evident as all this may appear, yet, practically, how do we treat it as matter of doubt! Thinking we may find a better way, how inclined are we to take our own course in utter disregard of those laws, until the just and merciful judgments of God overtake us and prostrate us on the sick bed, or open to us the gates of death! We know what is forbidden us, we know, if not from our own experience, from our observation on the experience of others, how great are the perils, how hazardous the risk; and yet, in our self-sufficiency, we encounter it! We act the part of very children rather than of wise and reflecting men. Let calamities like that under which this Nation has been recently suffering so severely, awaken us more fully to the folly of such conduct.

4. They should likewise induce us all to stand prepared to meet our God. In ordinary seasons life is a most uncertain possession. For the kindest of reasons,

it is not given to man to know when he will be called upon to surrender the valuable boon of existence. And well do we know that at no age, in no condition or circumstances, are we able to insure ourselves a continuance of existence from one moment to the next. Often do we see our friends and acquaintances snatched from us, on whose prolonged days we might have reasonably calculated, and often, too, with a very brief notice.

But under the power of the malady with which this people has been afflicted, these chances of sudden removal from life, have been increased a hundredfold. In the same proportion does common prudence enforce it upon us all, to keep our lamps trimmed and ready for the bridegroom's coming. He may come at an hour when we think not. Nor let us be tempted to relax in our diligence by the circumstance that the foe has become less active. For he is still* amongst us, and we know not what conditions he requires before he may resume his onset. He may be only waiting for these again to to show himself in his might. It may be but a change of wind, of temperature, of the state of the atmosphere, or of the electric fluid, and again his fatal shafts will be flying thick amongst us. Here, then, we have the voice of God addressing us, Be ye likewise ready. Let your house be set in order. What you have to do, do it with all your might, for you know not what an hour may bring forth.

A few words on the spirit with which we should contemplate public afflictions :—

They should never be suffered to weaken our confidence in the righteous and merciful government of God. In many, he who should attend to the results of them, as they have affected the general welfare and progress of the people, if not of the *same*, of *after* ages, and it is on this broad scale that His operations have always to be viewed, the same kind hand may be perceived which raises storms and tempests for the purpose of providing a wholesome air to breathe. The pestilences of former times have left permanent and compensating blessings behind them in the altered habits and practices of the

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* October, 1849.

people. The civil commotions which this country has at different times passed through, have resulted in a state of security to life, property, and general freedom, and a state of circumstances more favourable for human progress, whatever the imperfections which our statute book still contains, than probably any nation has ever yet enjoyed. This should strengthen our trust that those over which an impenetrable darkness may seem to hang, will, in the grand developement of the plans of Providence, manifest the presiding hand of the same all wise and merciful Ruler.

Under national visitations it likewise becomes us to be upon our guard in what manner we interpret them; else we may entertain thoughts of the Divine Being as injurious to his character, as they will be to the interests of religion. Never let the thought find any resting place in our minds that God ever acts in the spirit of *human vengeance.* All his corrections are administered in mercy, and I believe have always a *prospective* object, and a *designed tendency towards* that object, rather than a regard to the *past.* Nations, like individuals, suffer not so much because of, as a punishment for their sins, as that they may be instructed thus not to transgress against their own real good in the future. Neither likewise do I entertain any doubt that there is always a close and harmonious relation between the suffering and the sin it is intended to correct. If a nation be indolent and slothful, it *may* be made to bear the miseries of famine. The connection between the punishment and the offence is obvious. But a nation is not made to bear the pangs of hunger and want, because it may chance to hold an erroneous *theological creed.* Here, if the latter *be* a sin, there is no relation whatever between the transgression and the chastisement, and then how should the sinner be able to give it a just interpretation and be taught by its instruction? A nation, also, of uncleanly and intemperate habits, *may* suffer from pestilence. Here again the relation is manifest. But not so when it is supposed that the pestilence is sent as a punishment of the sin of imperfectly observing the Sabbath, or of worshipping in unconsecrated edifices. To suppose this, would be to think most unworthily of

God, and to place religion before the eye of the reflecting and the sceptical in an aspect as repulsive as it is puerile. Let us be watchfully on our guard against any such views of the visitations of Heaven. Regard them not as *judgments*, using that word in its popular sense. I cannot conceive of such a principle having any place whatever in the Divine counsels since the age of miracles. They have always an object to serve that is worthy of a God of boundless wisdom, and whose plans are always devised in mercy and for the production of good. Let us consider them as motives to increased diligence in obeying those laws of God especially to which they have some manifest relation. Let us view them as merciful corrections of some grave mistakes as to our real welfare as a people: perhaps as stronger stimulants to a kinder and more generous attention to the rights and wants of our brethren; designed to soften our hard hearts, to widen our sympathy, to improve and advance our general character in holiness, in piety towards God, and in love towards man.

In conclusion: — The especial calamity which has led to these remarks, will not have made its due impression upon our hearts, if it do not leave us thankful to that merciful Providence which has hitherto shielded us from harm; grateful that all the circumstances of our condition have been so arranged as to have turned aside from us the arrows of death; grateful that our season of enjoyment and improvement has been so far extended to us; grateful that amidst the wide devastation it has spread, our domestic hearths have not had their peace broken hy the intrusions of an enemy that has carried mourning and woe into so many happy families; grateful that our friendly and social circles have experienced so little interruption to their tranquillity and comfort. If we are not insensible to so much goodness, we shall "offer unto God," the Author of all our mercies, "the sacrifice of praise continually;" the voice of thanksgiving will rise to Heaven in the silent breathings of the soul, as well as in the audible accents of our lips, in retirement as well as before his altar, in deeds as well as words, in increased love for his service, in added diligence and watchfulness, in more confiding

trust, in more filial submission, and in a more ardent desire to serve Him in all things, faithfully and obediently.

THE ONE UNIVERSAL SALVATION; UPRIGHTNESS BEFORE GOD.

(Concluded from page 35.)

Such is uprightness. So inestimable is it. And from all that has thus far been said of it, we must be quite satisfied in our own minds, that of all dispositions or qualifications, it is the most favourable for the discovery of truth. Because it dwells in the midst of the Divine light. It seeks to dwell there; it loves to dwell there; and its most earnest desire is to obey it in all things. It has, therefore, the special favour of the Father of lights. And will He not bless it? Will he not abundantly bless it? Will he not fill it with that light in which he dwells, and make it to rejoice in that light more and more?

But it is favourable to the acquisition of truth, as it is of the same nature as truth. And it is well known that things which most resemble each other, most readily harmonize and assimilate with each other. And so it is with uprightness and truth. Those who are really influenced and guided by the former, can hardly fail, in time, to be enlightened by the latter. Following uprightness as the great rule of their conduct, they will naturally feel anxious, they will naturally be prompted, to do everything which they believe is pleasing to God, everything that is agreeable to his holy will. They will thus be in the best disposition to do it. They will be most teachable to learn it; and they will have the greatest aptitude, from this state of their minds, to practice what they learn. Consequently, wherever they may go, and in whatever circumstances they may be placed, they will be diligent to avail themselves of the light which God has graciously given them; they will study to improve all their privileges and advantages to the greatest degree; they will be faithful to their trust, whether they have five talents, two, or one, committed to their care.

There can be little doubt, that men would more generally discover the truth, or more perfectly learn it, if they were better, if they were more morally enlightened. Moral purity is mental light; while moral evil is mental darkness. Now uprightness is this moral purity. And reason teaches us, and experience shows us, that it naturally leads to truth, and readily assimilates with it; so that they very shortly become one and the same spirit, On the contrary, whatever is inconsistent with uprightness is so far moral evil; and this, in some measure, clouds the mind. Suppose, for instance, there is a want of sincerity in the mind, of ingenuousness and candour. That mind, too, let us suppose, is the seat of prejudice and bigotry, party-spirit and intolerance. It has hence received a wrong bias, and will pervert things. It will view them through a wrong and a dark medium, and will therefore distort them, and be led into error. It has been deluded by a wrong spirit, which contained in it something of moral evil. Therefore, moral evil has led it astray.

All good dispositions give calmness and serenity to the mind. All violent dispositions ruffle it, and throw it into confusion. In the one state it is favourable to thought, to investigation, to reasoning, to judgment. In the other, it cannot fix itself to a single point, but is continually wandering, and knows not what it does.

Thus uprightness is moral light, and sees its way clearly, and pursues it safely. Under good influences it is led to good. Being in itself the very spirit of moral purity, and therefore encircled with moral light, it is the best guide to truth. It is ever anxious to be just and true, to do what is right, to please God, and obey his commandments. It is ever open and candid, patient and forbearing, universally liberal in sentiment, filled with peace and good will to all men, overflowing with love to all, and rejoicing in the hope of that blessed period, when nothing shall hurt or destroy in all the holy mountain of the Lord. In such a spirit, it is ever ready to receive light, and ever delighted to go on continually increasing in light.

It is prompt to use all diligence in the improvement of the advantages with which it is blessed. It will

search for truth as for hidden treasure. Its sphere of inquiry will be as extended as possible. It will leave no means untried within its reach to discover it in its purest state.

It will exercise impartiality as well as diligence. It will be utterly indifferent where truth may be discovered, whether in this party or that party, for it is of inestimable price wherever it may be found.

It is the character of uprightness to act from a good conscience in the whole of duty. Influenced by this, it openly adopts the religious profession, regularly attends the ordinances of public worship, is careful to walk worthy of the holy vocation wherewith it is called, and is as anxious to please God in private as in public. Influenced by this, it is zealous to promote the interests of religion to the utmost of its power, and is steadfast to hold fast the profession of its faith without wavering. Influenced by this, it asks itself on all occasions, What is right? what is duty? what is pleasing to God? This is the principle which it at all times consults, and this is the rule by which it always regulates its conduct.

Uprightness in the social intercourses of life produces the happiest effects. It is the foundation and stability of society. It excites general confidence, and promotes it, and cherishes it unimpaired to the latest period. All can trust each other when its spirit pervades all; and all are safe and happy under such trust. Favourable to confidence, it is favourable to friendship and love, to peace and good will. It would banish war, and strife, and wrong of every description, because it does that which is right, and prevents all moral evil. All would be goodness and happiness under its reign. Thus, while it leads to the discharge of all our duties to God, it leads to the discharge of all our duties to men. It obeys the two great commandments, love to God and love to our neighbour; and at the same time, with a conscience void of offence, and in social as well as divine intercourse, it is equally pleasing in the sight of God.

This good, uprightness not only promotes, but is prompt to promote it. Its first object is to prove what is right; and its next to perform it immediately. For did it hesitate, in either case it would lose its distinctive

character. It cannot hesitate. And therefore it thus gives despatch to everything. As it sets aside and removes out of the way all the obstacles of jealousy, distrust, and suspicion, mutual interchanges of kind offices pass freely and swiftly one from another. All flows smoothly and delightfully. All is health and vigour. All is beauty, harmony, and happiness. And can we conceive of a state of things more favourable to truth? more favourable to pure and undefiled religion? It seems to be that state in which nothing can hurt or destroy in all the holy mountain of the Lord. For all would act from the purest conscience, and all would encourage each other so to act.

We rest in uprightness, and light surrounds us. It is favourable to everything that is good, and leads to continued improvement in all that is good. So that the man of God may be perfect, thoroughly furnished unto all good works.

Uprightness is a most liberal principle of conduct. It embraces the salvation of all who are truly upright before God. And how can any man be influenced by such a feeling, and not be imbued with universal charity? For there is no room for bigotry and persecution here. All the kind charities emanate from this source, and the heart overflows with love. To deny this principle, to say that God does not love uprightness before all other things, would be to libel His character, if not to blaspheme His holy name. For what would it imply? That He was not a good and righteous Being, and cared nothing for rectitude. But we are assured that "He hath pleasure in uprightness." And all those who have the same spirit cannot but be influenced by a feeling of universal charity and good will.

We are not to suppose, however, that uprightness is indifference. On the contrary, from what we have seen of its diffusive benevolence, it must naturally be zealous to do good. From its pure sense of right, it must naturally wish to promote what is right. It is, in fact, the spirit and character of the good and faithful servant, and will finally reap his great reward. It compromises nothing, but is sincere in all things; and its words and its actions go together, and confirm and prove each other.

Uprightness rejoiceth in hope, being well persuaded that so long as its aim is to do right in the sight of God, it has everything to hope from his goodness and love, and nothing to fear from his justice or power. It has repented of the sins that are past, and has forsaken them. It lives in newness of life, in righteousness, and true holiness. And, therefore, the mercy of God rests upon it, and comforts and cheers its soul. It walketh surely before Him in His light, and it rejoiceth in His salvation. It pursueth the path of pleasantness and peace; and its rejoicing is this, "the testimony of its conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, it has had its conversation in the world."

This is the happiest state of mind in which men can live, and in which they can die, and it must be the best preparation and fitness for a glorious immortality in the kingdom of heaven.

Is it not then true, that uprightness is salvation, and universal salvation?

Unhappily, the great majority of Christian professors have not adopted this principle as the rule of their conduct in their holy vocation, but a very different one; one that has filled the earth with party sectarian exclusiveness, party-spirit and bigotry, intolerance and persecution; one that has called forth the worst of human passions, deluged the earth with blood, and tended more than anything else to dishonour Christianity, betray its interests, and promote infidelity in the world. *Correctness of faith in their peculiar doctrines,* not UPRIGHTNESS OF HEART BEFORE GOD has been their standard and guide. And the evils just pointed out have been the bitter fruits of this sad mistake. Many more might be mentioned. One in particular ought not to be passed over in silence, namely, a low state of morality, a lamentable want of sincerity and principle on the part of those who have adopted this popular standard; so that moral truth has been little regarded in the profession of what has been called religious truth; one thing has been believed and another professed; and oaths the most solemn have been taken, and vows the most sacred have been made, as if merely to be prostituted by falsehood, and

trampled in the dust. This popular, but dangerous, principle must be reversed, or Christianity must continue to suffer, and mankind must suffer with it. How happy would be the state of things if all who call themselves Christians would proclaim to the world, and teach especially to the young, from the earliest dawnings of the understanding, that *Uprightness before God is the only way to please Him and obtain his salvation;* and that no correctness of opinion or purity of faith can be of any avail without it; in fact, that faith cannot be attained, and holiness cannot be acquired without it; that it is the medium through which we arrive at divine light and love, divine truth and knowledge, all spiritual goodness, all heavenly graces, all fitness for the future state, and all blessedness of the eternal world. In fine, that it is by this alone that we have access to the Divine Being, live in his presence, receive His light, and rejoice in His love. So that without it there is no piety, no religion; for man is thus cut off from God, and is left as without Him in the world. How impressive, therefore, are the words of Jesus Christ, "Blessed are the pure in heart, for they shall see God!"

December 10th, 1849. OBSERVER.

RICH AND POOR.

No. II.

SOCIETY in this country, is, in the present day, completely divided into the two great classes, which the two main words of this title represent. Our civilization is founded, as to its distinctions, entirely on wealth; its central idea is money. The rich and the poor are divided by an impassable barrier, and no community of taste and feeling, no native nobility of heart or power of genius, is (except in a few isolated cases) allowed to place on a level those who are thus set apart from each other. This is a statement of FACT. Thence there unavoidably arises a division of feeling, a host of heart-burnings and jealousies; the rich misunderstand, despise, and neglect; the poor envy, covet, and hate; and both classes are materially injured, and the worst features of their respective cha-

racters are produced by their want of acquaintance with one another. And this state of things tends to ruin our country and destroy our civilization, as it has ruined other empires and destroyed other forms of civilization. By it the doctrines of Communism are produced, and nourished, and made powerful. To see men rich, while they themselves are poor, does not necessarily excite men's bad passions, but to see these rich men acting as though wealth made them a higher order of beings, passing carelessly by, as though they cared nothing, while their brethren are sunk in deep wretchedness, this makes the poor think that all accumulations of property are in themselves evils. Hence the end must be (unless a timely change prevent it) a war of extermination waged by the miserable, and hopeless, and despairing, against all who enjoy more, and possess more than themselves, against property and wealth of every kind. In the clash of such a conflict order and morality must perish, Religion would be trodden under foot, and not only our national existence would be placed in direct peril, but civilization would be at once and for many centuries extinguished in this quarter of the globe. Such are the EVILS of the present state of things.

It remains to consider how this danger is to be prevented, to attempt to point out the REMEDY.

And, in the first place, let us acknowledge that it is not to be found in any fresh distribution of property, any community of goods, any altered relations between the employer and employed. As long as human nature remains at all like what it at present is, there will necessarily be the distinction of rich and poor; some men will spend lavishly, act without foresight, accumulate slowly and with difficulty; while others will show what seems a natural capacity for gaining and saving money. Hence no equalization of property can be permanent; no community of goods can (judging from past experience and present probability,) exist except in name. It is true that there are plans which we may reasonably hope would if generally adopted, do much to check, and, perhaps, in the end, put a stop to pauperism and mendicity, which would raise a portion of our population above their present state, and far out of the reach of star-

vation ; but even then we should have the two classes—Rich and Poor—as we have now.

And the evils which we are complaining of arise not so much from the co-existence of these two classes, as from the wide gulph between them, the wall of separation which has been built by custom and prejudice to divide them. The remedy is therefore to throw down this barrier, not by making all equally rich, but by making riches no longer esteemed a sufficient cause for estrangement, and creating a spirit of love and a unity of feeling between individuals belonging to both these two great classes.

This remedy must be applied by individual efforts, employed by both sides : their first endeavour must be to check every feeling which they have hitherto indulged in, but which they are conscious has aided in producing or increasing the evil we deplore. Thus the rich must seek the acquaintance of their poorer brethren, must not be content to speak to and of them as though they were an inferior order of beings, in tones of patronizing affability, or contemptuous pity; must not think it enough to supply their physical wants by charitable contributions, or to throw their alms to them as they throw a bone to a dog; they must approach the poor as *men*, as equals, as those who deserve respect, may command deference, may excite not only compassion but also sympathy; they must regard them as *brethren*, not in the matter-of-course, careless way, in which we too often use, and apply this word, but really as the children of the same God, and the heirs of the same immortality. Then the rich will have some chance of knowing the poor. Through the external coating of ignorance and roughness, they will discover the sterling gold that often lies hid beneath ; they will find that hands hardened with labour and faces blackened with smoke, and minds bounded by a very narrow circle of knowledge, may be united with pure and spotless souls, and feelings of truest gentility. They will discover acts of heroism, labours of love, sparklings of genius, fires of Religion, among the poor, which will put them to the blush. They may see one who scarcely knows from day to day where to procure bread, sharing what he has with another yet poorer. They may see

those who have been working twelve or fourteen hours in the day, tender women too, yet ready to devote the night to the sick-bed of a comparative stranger. They may see the hard-pressed father of a family cheerfully taking under his roof and care the destitute child and infirm old woman, and answering to an expression of fear and anxiety, almost in the words of the patriarch of old, "The Lord will see to it." They may witness the deaths of those who with no comforts and few essentials, even in sickness, have never murmured, and expire, saying, "God has been very good to me." Such things I have seen; and would the rich go more often among the poor they might witness such scenes, they would know them better, and, as a consequence, they would love them, and respect them more than they now do.

And the poor must do the rich full justice. They often think those raised above them in the social scale, hard, unfeeling, careless, at the time when those very men are full of anxiety as to how they can best discharge the duties of their station. None can know, without having experienced it, all the difficulties of any particular position. The rich sometimes are misunderstood and misrepresented in their best deeds, it is thought they can and should do everything, and systematic caution and wise discrimination are construed into indifference and hardness of heart.

Both sides, therefore, want to see and know more of each other, and to promote such intercourse, and render it useful, individuals of both parties must throw aside prejudice, and boldly and manfully view things as they are, and let every one be judged by his own merits. The first thing to be aimed at, is then increased intercourse, increased acquaintance, and increased sympathy between the two classes. In our Sunday Schools they may be brought together; in philanthropic efforts they may labour side by side; and in our places of worship, if only all improper distinctions could be at once and for ever banished thence, they may meet as equals, and by praying together, acquire a unity of spirit and purpose.

Secondly, we may all further the great end by trying to feel and act properly ourselves. It has been well said

by an able Author, that greatness is attributed, in the earliest stage of civilization, to those who are distinguished by high birth; in the next, to those who possess great riches; and in the highest social state, to those who are remarkable for goodness. When is this best civilization to commence amongst us? We may each hasten the day by determining that we will never, on any occasion, be influenced by the wealth of those with whom we associate, or led by it to pay them deference, or show them respect, which they do not deserve on other grounds; that we will bow more readily before virtue in rags, than before worldliness glittering in jewels; that we will value men for what they are and do, not for what they have. If a few only of us would always treat rich and poor exactly alike, disregard the injurious conventionalisms of society, do nothing for the sake of appearance, be satisfied to seem poor when we are so, not to ape the dress, or copy the expenditure, or place any stress on the doings of the more wealthy of our brethren, the hurtful feelings which prevail about riches would soon receive their overthrow.

Every one who believes that the present state of class division is an injurious and a dangerous one, may do his part to put an end to it, by forgetting, or at least never displaying in action, to which class he himself belongs; by treating every man as he deserves for his goodness and worth of character, altogether irrespective of his possessions; by firmly refusing to join in worship that is paid at a golden shrine, and to show respect where he can feel none, merely because a man may be rich; by denying himself all gratification to his pride, ambition, and vain-glory, in the shape of fair appearances, and display of more wealth than he really possesses. By simplicity of habits, sincerity of feeling, the service of God, the abhorrence of Mammon, the poor become rich in the graces of the soul, the rich become humble that they may be rich indeed; and both may unite into a whole of accordant feeling and warm sympathy, such as befit those who profess to acknowledge One God as their Father, and to claim one brotherhood in Jesus Christ.

J. W.

KNOWLEDGE AND GOODNESS, INTELLIGENCE AND VIRTUE, MAY THEY EVER BE ASSOCIATED, BLESSING THE INDIVIDUAL, MAKING HOME HAPPY, AND REGENERATING SOCIETY!

Let us endeavour to conceive to ourselves a Being of knowledge unbounded in its kind, and of the most clear sighted intelligence, with power to accomplish all the speculations of his intellect; at once within the bounds to be stated, omniscient, omnipresent, and omnipotent. Let us suppose, however, that all emotions, whether of pleasure or of pain, are absent from his economy; that perception the most unlimited, intelligence the most perfect, and will omnipotent, are the only characteristics of his Nature.

He will have therefore no pleasure in the complex elaborations of his skill, no satisfaction in the accomplishments of his power, no pain from solitude, no longing for society, a Being, alone in the universe, and careless of being alone; who of us so low in his own estimation as not to feel himself degraded by taking on him a nature like this? Grand attributes, but not enough to form a nature worth having, from which Babbage's calculating machine differs but in degree; of what use to me all the knowledge that stops short of the world of feeling? What a poor pitiable being would such an one be! no feeling, and therefore no goodness; no preferences, and therefore no temptations; no temptations, and therefore no virtue.

I have purposely selected an extreme case, because on the one hand, it says all that can be said for mere intellect, while on the other, it points out, in an extreme way, all the deprivations and all the degradation that can accrue to a nature from a deficiency of the essential attribute of feeling. The reverse case cannot be imagined, and cannot therefore be put; a Being with merely feeling alone, without intelligence, could never know what it felt, or make distinctions between its sensations. We can imagine a Being endued with intellect alone, because it is through intellect that the other faculties of a sentient nature are awakened; but we cannot imagine feeling without intellect, because by the very supposition, the means of calling that feeling into existence are excluded.

It would be supposing music without an appropriate apparatus for producing sound; colour without a body capable of decomposing the rays of light; an end without means. In order therefore to form a nature capable of understanding, and enjoying existence, capable of drawing distinctions, and exhibiting preferences, capable of forming the idea of right, and, consequently, of obligation, and of appreciating the pure emotions consequent on acting on the idea of right as a motive, the dignity and the peace of self-command, we must unite the two faculties, using the one as the means to the developement of the other. How absurd therefore the outcry against reason! It is the light of the soul, the entrance of all wisdom, whose light is God. How absurd the outcry against feeling as a weakness and sentimentalism! This it can never become under the guidance of the reason; it is, in fact, the realization of our existence, the ground work of our personality, the faculty by which we specially sympathize with God, for He is Love.

There is another faculty of our nature, which is necessary for our perfection, without it we should be as a ship without rudder, and without sails, at the mercy of the surrounding elements. This faculty is the deliberate Will. I use the epithet deliberate, in order to exclude the impulsive element in our nature, which may be more aptly expressed by the term instinct than will. It is this impulsive element which enters into the composition of impatience, obstinacy, anger, fear, pride, excitement, enthusiasm. It is the volcanic element in our nature, and as surely in its actions breaks up the moral vegetation of our mind, and convulses the serenity of our heavenly atmosphere, as the volcanic fires beneath us break up, convulse, and destroy the beauty and the promise of external nature. By the possession of a deliberate Will we become agents, and re-act on Nature; become capable of virtue, resist temptation, endure pain in well doing, resist evil unto death, committing the keeping of our souls unto God, as unto a faithful Creator. This is faithful action, the emotional part of our nature is called forth to new dignity, and to new glory; and cheerful patience, meek-eyed resignation, and self-

sacrificing sympathy spring into being, having the witness of their truth and beauty in themselves. adorning the exercise of the new power, and presenting new themes of contemplation to the intellect.

In the perfect harmony and co-operation of these three constituents lies the perfection of our being. The intellect perceives, the feelings realize, the will manifests: each in turn exciting and being tested by the other. Do we wish to know whether our intellectual perception is right? We may find the truth from the answer to the question, "Does the view we take tend to good and harmonious feeling?" for, it is only he that loveth his brother that abideth in the light. Again: it is the will that bears evidence to the reality of the feeling. In whom is the love of God perfected? In him who keepeth his word. In the male sex, the intellect and the will seem to be disproportionately developed, in the female, the emotions. A happy medium constitutes the perfect being. The ancient philosophers of Greece, and Confucius in China, have given us merely the deductions of their intellects, their emotions appear to have been but little affected by their conclusions, and they dared no dangers in the propagation of the truth. Hence their systems and their influence took no hold on the hearts of men; one reason, but not the only or principal one, God had not revealed himself to them. A few thoughtful and learned men from their days to our times, have hallowed their names in grateful reverence, but to the mass of mankind, they are as if they had never been. But in Jesus of Nazareth, we behold the perfect harmony of our nature. The perceptions of his intellect found a home in his heart, and a faithful reflection in his deeds. In his perfect nature was reflected the perfect nature of his Father, full of grace and truth, not merely of truth, but of *grace* and truth, of emotional, as well as intellectual perfection. It is this which has moved the world. Yes, the gentle courtesy which threw its sympathy around the full heart of gratitude, and silenced the disparaging and sordid suggestions of meaner natures, it is the spirit which breathes in acts like these, that has moved the world, and knit to him the hearts of men. Others have sacrificed their lives for the public good, and have un-

flinchingly shed their blood in the cause of truth, but thou first hast shown to men how gentleness may be associated with firmness, tenderness with truth, the highest moral dignity with the most unpretending humility, the most heroic self sacrifice with the most unaffected and simple grace. Men thank thee, for thou hast shown them how to unite the softer with the sterner virtues; women, because thou hast placed excellence within their grasp, and showed it was not made for men alone; Humanity, because thou hast ennobled her.

What beauty, what harmony, what grandeur in the contemplation of a nature like that of Jesus! A clear intelligence, a heart of irresistible tenderness, a will, that, like the decisions of a judicial court, never moves but at the voice of the true and the good, and then moves onward even to the death. In looking from his harmonious nature to the tumultuous impulses of inferior natures, we pass as it were from the contemplation of the majestic and beautiful march of the heavenly orbs, to that of the unstable and capricious ocean. Well may those who have passed from the fitful sea of instinctive impulse, to the firm ground of rational and benevolent action, raise the triumphant song, We have passed from darkness to light, from death unto life; we have fellowship with the Father and his Son Jesus, as he is so are we in this world, he is one with us and we one with him. Doubtless it was the earnest of this blissful consummation already realized in many a sin overcome, in many a holy and pure emotion, in many a disinterested and noble action, that nerved our predecessors in their faith against the worst horrors of persecution, and made them give up life itself rather than give up what alone made it dear. Doubtless, in the curbing of our impulses, in the cultivation of our intellects, in the purification of our emotions, in the intensification of our wills, lies our path to God. We have a baptism to be baptized withal. O! how should we be straitened until it be accomplished. In that day shall knowledge and goodness, intelligence and virtue, science and Religion be united, blessing the individual, making home happy, and regenerating society. In that day shall we be surrounded with a light which admits of no shadow, and therefore of no night,

with a tenderness such as breathes in the parting discourses of Jesus, with a power, which shall make our wills, so animated, irresistible. In that day shall the glorious spectacle, first dimly seen in the visions of the night by the youthful wayfarer in the wilderness on his first separation from his Father's home, and afterwards declared by Him who stood in the full stature and perfection of humanity, as the express intention of God, an intention to be fulfilled in the broad daylight, be accomplished. Angels shall be seen ascending and descending between earth and heaven, and a full, a constant, and a conscious communication be established between God and Man.

T. H.

THE PARABLES OF CHRIST.

LECTURE VI.

The Grain of Wheat, MARK IV. 26-29; *The Stray Sheep*, MATT. XVIII. 12-14.

Our Saviour often draws his illustrations from the appearances of nature, which are familiar to the mind, and with which all are acquainted. Hence the lilies of the field, and the fowls of the air, the vine and the fig-tree, are presented to our notice, from which we may derive lessons of instruction, and learn wisdom and goodness. And hence the parable of *The Grain of Wheat*, which next invites our attention, is of this description. Mark iv. 26-29, "So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

In this parable of the grain of wheat cast into the earth, the fruitfulness of the Gospel is denoted. From a single grain, the blade springs forth; then the ear, containing many grains; and lastly, the full ripened corn in the ear. And so is Christianity. At its commencement, it might be compared to a single grain of

wheat, sown in the earth. Its beginning was exceedingly small; but the rains and dews of heaven, and the light and heat of the sun, cherished and invigorated it, and it produced the blade, the ear, and the corn. It spread itself far and wide, and extended over vast tracts. And it is fast progressing to the harvest, when the sickle will be put in, and the wheat will be gathered into the barn.

If we value the Gospel, we have reason from this parable to rejoice. It has been fruitful in the past; and it will continue to be so in the future. It will advance, till it shall accomplish all the benevolent purposes of Infinite Goodness, in the salvation and everlasting felicity of mankind. For it is under the same beneficent care as universal nature; and it proceeds by the same infallible progress to its completion. The corn ripens unto the harvest; and the Gospel will advance to its perfection by the same unerring rule. It is true, there may be instances in which the corn does not ripen; but these are not the general principle, but only very trivial exceptions to it. The great principle is, that corn grows, and ripens; and harvest, as well as seed-time, comes in its course. And as certainly will Christianity advance to perfection. It contains within itself a germinating power. It will subdue evil, and plant goodness in its place. It is calculated to bear down opposition, and conciliate love and esteem. It is perfect goodness; and that which really is so, sooner or later prevails among men. Even among those who are opposed to Christianity, it exerts an influence. It models them in many respects, and in a much greater degree than they may imagine, or would be willing to acknowledge. There are many of its precepts which they not only would not cavil at, but which, if they were put to the test, they would be constrained to confess they admire. So Christianity is working, where we do not see its open manifestations. It will continue so to work; it is its nature, its spirit to do so. It will thus go on, and prosper. And, therefore, the earth may rejoice, and the multitude of the isles may be glad thereof.

The parable is founded in nature, and is as true as nature. For "its point lies," says *Livermore*, "in the

beautiful analogy between things spiritual and things material. As the sown grain springs up and grows, shoots forth successively the blade, the ear, and the full corn in the ear, and ripens to the harvest, so is it with the principles of the Gospel, whether in the heart, or the larger field of the world. They are sown by the Saviour and his apostles and ministers. They take root in the congenial soil of human nature. Their growth is gradual and natural. While men sleep and wake, and little heed the mighty on-goings of Providence, or the silent diffusion of these spiritual powers, they spread from heart to heart, until they send their roots through the sluggish mass of society, and render to heaven the offering of a waving, boundless harvest."

And this excellent Commentator adds:

"The lessons here taught are ever needed; viz. that we should not despair of the growth of true religion, for it is in the hands of God, and often flourishes we *know not how;* that the coming of religion to its maturity, in the heart or the world, is gradual and gentle, not sudden or violent, is most like the putting forth of the tender shoot, the blossoming of the plant, and its springing into the golden grain." Let us rejoice in the hope, so well founded, in the final consummation of the Gospel. And while we rejoice, let us endeavour to aid its progress by a fervent and devoted zeal, and a truly Christian life and conduct.

(Lecture VI. to be concluded in our next No.)

WORK-A-DAY HYMNS.

No. V.

(BY JOSEPH DARE, AUTHOR OF THE GARLAND OF GRATITUDE, ETC.)

TIME, the measurer of all things
Never folds his Eagle wings;
On he rushes ever, ever
Like the avalanche, like the river.

Who shall talk of *fading* years,
Time i' th' yellow leaf or tears?
Craven Utterer of such preaching,
Listen to all Nature teaching.

Time to come's eternity,
Time that 's past the same shall be:
Bird and beast, and rock, and bower,
Plant and planet, tree and flower,—

All that live, and shine, and glow,
Glory in their *Ever-now;*
Nothing dies in all time's ranges,
These but bring Love's and Life's changes.

Blows the broad wind o'er the sea,
Bounds the wild stag; hums the bee;
Chants the lark at morn's awaking,
Free as first from Chaos breaking.

Now is earth's best hour of light,
Now is science' sun most bright,
Now is labour's strong arm strongest,
Now is love's love deepest, longest.

Mourn no past; not there ye find
Symbols for the onward mind,
Ask the pure and loving spirit,
What the world shall yet inherit.

THE MEANS BY WHICH RELIGIOUS ZEAL MAY BE QUICKENED.
No. II.
PASTORAL VISITS, VESTRY CLASSES, AND SUNDAY SCHOOLS.

It devolves upon Ministers to make Pastoral visits as much as their time, and their other occupations, and their necessary preparations for the services of the Lord's Day will permit. It is frequently the lament of ministers that they have to visit so much; and that with their necessary calls they can devote so little time to reading and to meditation, which alone can furnish suitable and impressive Sabbath ministrations. Dr. Channing, as we understand from the Memoir of him, deplored this very much, and in reading a life of Dr. Doddridge by Orton, I find that that zealous and devoted minister made the same lament. They both felt that they could visit too little, when they paid sufficient attention to their Sunday services. And yet Pastoral visiting is essentially necessary. Men are

weak. They need to be called upon, shepherded, talked to. It is a pity that it is so. It is a pity that men will not come to the place of worship without such visits. It is a pity that they do not naturally feel a need of coming, as they feel the need of their food, or of the air they breathe, or of the water that they drink, yet it is not so. Many, it may be feared, would fall off if they were not frequently visited. Religion has so slender a hold of them that they need these calls, and these incitements to coming. It has this good effect, that it enables the minister to become acquainted with the Congregation, to know their wants, and therefore to devise plans for their good, and adapt his services to their needs. Ministers however might be lightened in much of the labour, if a delinquent from the place of worship for some weeks, was, in a kindly and friendly spirit, spoken to by some friend, in the immediate circle of his acquaintance, who could take with him such a Christian freedom. The minister might be lightened, too, very much in his labour, if the different Chapel visitors looked after the poor, saw that they regularly attended the place of worship; and when they knew them to be absent, kindly and considerately inquired the reasons. Christian co-operation would thus be produced which would not fail to benefit all.

The young demand all possible attention from the zealous and industrious Minister. They are the hope of the future Congregation, and upon the manner in which they are trained depend the piety and earnestness of those that may hereafter worship in the Chapel. It is pleasing to hear the many accounts of cases, in which ministers have encouraged parents in the prosecution of the good work of giving early religious impressions to the minds of the young that are committed to their care. How important it is, that as the child grows in years, he should grow in virtue and in the knowledge and love of God; that as he increases in stature, his conscience should be the more and more alive to the infinite importance of moral obligation. Youth is the best time for making permanent impressions. The seed sown then, is almost sure to spring up sooner or later. The child that is trained then will hardly ever depart from the

ways of righteousness when it grows old; the twig that is bent loses not its form when it becomes a tree.

It is of great importance that a Minister should induce religious impressions on the minds of the young of his Congregation; that he should have an enduring religious hold upon them, that they should be able to recall in their upgrown years, some precepts of truth, some words of consolation which they heard him pronouncing in their younger days.

Does a Minister not make it a duty to impart such religious impressions to the minds of the young, they are almost sure to leave the Chapel afterwards; except they feel themselves bound to it by a strong sense of duty, or by a strict religious principle. The young, uninfluenced by their Minister or their Parents in early age, may be led by fashion, or through worldly motives, to the Established Church; or by the allurements of religious enthusiasm, to some other sect which they fancy to be characterized by greater zeal. I am not guilty of mere speculation in these statements. I am not stating a case of what might happen, but I am stating a fact that has happened very many times; and I dare say the experience of some of my readers will recall to them instances where the young of a Congregation, neglected in their religious instruction by the Minister, or by the Parents, have either not found sufficient elements of a religious life among us, and have gone off to some more zealous sectary as they thought; or careless about religion, have gone to some fashionable church, or perhaps absented themselves entirely from any place of worship. If we wish to keep the young with us, to elicit their affections, the parents at home must be sedulous in their religious instruction, in training them in early life to good and holy impressions; the Minister must be solicitous for the same object; and the parents must second and encourage the minister in all his labours and anxieties on behalf of their children.

For these and other reasons, I am the more and more convinced of the importance of the work done by our Ministers in their Vestry Classes, where they assemble the young of their Congregation together for religious instruction; and it ought to be their study to increase

their efficiency, to throw an interest and variety around their instructions, never to lose sight of their real object, that of quickening the conscience and elevating the heart; and conducted on such principles, we may hope that they will confer a permanent benefit on the young.

Often it has been said that our Sunday Schools have little benefitted our Congregations, that they have cost us a good deal of time, labour, and money to keep them in existence and in effectual operation, and that we have never found the attendance at our Chapels increased thereby. Still that they have done good in imparting secular instruction, and in fitting many young persons for the business of the world, there can be no doubt. But hitherto the Sunday Schools could not be expected to do our Chapels much good, for the instruction, in many instances, has, by the force of circumstances, been too secular, and merely elementary. In some localities, however, there has been latterly a marked improvement in that particular. The importance of religious instruction is acknowledged. The children in many of our Sunday Schools are well educated in the first elements of religion as they are contained in their beautiful simplicity in the sermon on the mount, and the parables and words of Jesus. In my own experience of Sunday School teaching, I have had occasion to take advantage of many ways of communicating religious instruction. I have given the pupils, who were capable of such an exercise, a parable to commit to memory during the week. When Sunday came I called them up in a class to repeat it. I found I had no difficulty in getting them to do so, for parables or fables of any sort, or pieces of poetry, have in them something charming for the youthful mind. When repeated, I took occasion to ask them questions upon it, in order to determine whether they understood its meaning and bearing. I explained any words of antiquated usage. I brought Jewish customs to bear upon its elucidation; and I brought out the moral truths contained in it, and enforced them. This plan of communicating religious instruction I have found very beneficial, and one in which the children take a great interest. Catechisms have also been employed, and with beneficial results.

Those by Priestley and Channing, the First Principles of Religion, Dr. Carpenter's Introductory, Rev. B. Carpenter's, Rev. R. Aspland's, are very simple, and easily understood by the various classes to which they might be severally supplied.

Another method that I have adopted in communicating religious knowledge, has been to examine the children of the Sunday School, in the afternoon, upon the morning sermon. I find the exercise helps to preserve attention and order at Chapel, is a good strengthener of the memory; and gives the opportunity to the minister of leaving abiding religious impressions. Repeating too often is wearisome to a child. It partakes too much of rule and rote. Let the reflection of the young be elicited. Let their judgment be exercised. Above all, let them feel the sweet influence of a religious instructor, *speaking* to them, apart from Catechism or book, of God, and duty, and heaven, and Jesus, and the works of creation, and, with the blessing of the Almighty, it may do more to move the heart, and arouse the religious sensibilities of their nature, than mere drilling or dry task work. Many portions of the biography of the Old and New Testament have, moreover, been read and explained to them for the sake of enforcing some virtue, or expounding some moral truth.

Now while we were only imparting to them secular knowledge, we had no religious hold over them, we established no religious sympathy between us and them, and therefore we could not expect that they would come to the Chapel afterwards, or that they would take any interest in our religious services. Many of them were sent to the school, because their parents, not being able to get them instruction during the week, found that with us they received a secular education of a better kind than they could get elsewhere. Now, however, since elementary truths of religion are being carefully impressed upon them, we may hope that we shall leave a religious influence behind us, that we shall establish a religious sympathy between them and us; and that, in time, our present labours among them will induce many of them to come to the Chapel, and may, eventually, permanently better our Congregation.

It is arranged that the children all come to the Chapel in the morning; but I am pleased to see, since we have entered upon our plans of religious instruction so vigorously, that many of them come of their own accord in the evening. Now this is an omen for good. If they habituate themselves to this in youth, the results may be very beneficial in after life.

Lately, a pleasing circumstance came to my notice of a father who gathered his children around him on Sunday night to read the Scriptures, and to cause them to repeat those portions of the Gospels that they had prepared for the school. Here the children had a reactive good effect upon the parents.

I see every reason why the School should be made a nursery for the Congregation, because the parents of the children, in many instances, go to no place of worship; so that, to influence them to come is making an aggression on the territory of irreligion. It is not taking from one sect and giving to another, but it is reclaiming from irreligion those who have seldom or ever entered a place of worship.

On this account I feel that we are justified in making, if possible, the School a nursery for the Chapel; and as a carrying out of this idea, I have thought that it would be very proper for ministers to make a selection of the most intelligent and well-conducted pupils of the Sunday School, and instruct them in their Vestry Classes. This would be bringing them more directly under ministerial influence, it would be subjecting them more nearly to religious impressions, and it might confer a permanent benefit on them, and on the congregation.

As an inducement for ministers to be zealous and energetic, be it remembered that in every town there is a large number of people who go to no place of worship. These are deserving of our thought and sympathy. Could we not induce some of these to frequent our places of worship? Do they not keep aloof from the different religious societies because their doctrines are so revolting to reason; and might not the rational and Scriptural theology of the Unitarian reclaim them from their present isolation? It would be a permanent blessing conferred were the poor among the reclaimed, it would induce

habits of greater self-respect, independent of any moral effect that might be reasonably calculated upon.

Having taken a hasty glance at the duties that devolve more especially upon ministers, I shall crave your permission, on a future occasion, for a few remarks on the claims that ministers have upon the *co-operation* of their Congregations.

CHURCH OF ENGLANDISM.

No. II.

ITS CEREMONIES. *(Continued.)*

Among the Ceremonies of the Establishment, to which the Puritans most strongly objected, and which are regarded with no less distaste by consistent and reflecting Dissenters at the present day, was that of *bowing towards the East*, when the name of Jesus was pronounced, during the repetition of the so-called Apostles' Creed. This custom seems to owe its origin, partly to Heathenism, and partly to Romanism. When Sabaism, or the worship of the heavenly bodies, was the prevailing form of idolatry, and especially when the Sun (as at one time among almost all the nations of the earth) was the object, above all others, of the loftiest adoration; men naturally turned, in their worship, to that part of the horizon, where their God made his first appearance with each new day, to renew his benedictions on the globe and its inhabitants. In process of time, this habit became so fixed, that, in all probability, when men fell into still grosser views, and bowed before stocks and stones, or images of gold and silver, they still, without well knowing why, directed their faces to the same point of the compass. It was the mistaken and fatal policy of the Roman Church, when she converted Pagan nations to her exposition of the Gospel, to allow the converts to retain many of their old customs, by way of reconciling them to their new faith; hence many of the religious festivals, which prevail in Christendom at the present hour, are heathen ones re-baptised. The missionaries of the Popes thus brought into Christianity the practice of *worshipping towards the East*. This

once effected, led other superstitions in its train, as that the Eastern part of the Church was the most holy; and, of course, when the Priesthood had invented the sacrifice of the Mass, a sacrifice required an altar, and there could be no locality so proper for the altar, as that which possessed a peculiar sanctity; therefore the altar, in all ecclesiastical buildings, must stand at the East. But more than this was evidently implied in the Ceremony. The Lord's Supper, from being a simple eating of bread, and drinking of wine, in commemoration of the death of Jesus of Nazareth, was corrupted at length into a most astounding mystery, in which the elements employed were supposed to be transmuted, by the mere prayer of the priest, into the actual Body, and Blood, and Godhead of the Author of the Christian faith. These symbols, so marvellously changed, always rested on the altar; so, when one turned in that direction, he turned where the supposed Second Person of the Trinity actually dwelt at the time; and what more natural, than that, when his name was mentioned, a reverent inclination of the head should be made, in recognition of the "present Deity"? Thus the turning towards the East had its origin with the worshippers of the Sun; and the bowing at a specified moment towards the altar, had its origin in the Romish doctrine of Transubstantiation. For these reasons, and also that it had *no warranty from Holy Writ*, the Puritans exclaimed strongly against this double Ceremony. The writer requires not to be reminded, that in Philip. ii. 9, 10, it is said, in our Common Version printed Bibles, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that AT the name of Jesus every knee should bow." Here there exists a gross mistranslation. The proper rendering is, "IN the name of Jesus every knee should bow," that is, every one shall worship, calling himself his disciple, professing faith in his religion, acknowledging the divinity of his mission, "to the glory of God the Father." The phrase is translated "IN the name," in every other place where it occurs, and was even so translated, in the earlier English Bibles, in this passage; so that the alteration has been purposely made, with a view to give, at least, the *appearance* of

Scriptural authority to a custom, which is opposed both to the letter and the spirit of the New Dispensation.

A second Ceremony, to which the early Puritans specially refused to conform, was the use of the *sign of the Cross in Baptism.* In "the ministration of the public baptism of Infants," in the Book of Common Prayer, occurs this marginal direction:—"Here the priest shall make a cross upon the child's forehead." Our ancestors had seen this sign so continually made, at all possible times, and on all possible occasions, during the long and triumphant rule of Popery in these lands, that they had an irresistible repugnance to its use, as it came to them, associated not only with all the other corruptions in doctrine and worship, from which they had extricated themselves; but also as constantly employed as a species of charm, to preserve the devotee from sudden dangers, either from men, or from supposed evil spirits. And it must be confessed, that the forming such a figure in the air, just over the head of an unconscious little babe, *does* look like a kind of exorcism. But, after all, their grand, their insuperable difficulty, took the form of the question:—"Where is your authority in the New Testament for this practice? If you have none, what a hardship it is, that you will prevent my becoming a minister in your church, because I cannot consent to use it; and what a tyranny it is to refuse to christen a child, whose parents may have a conscientious scruple against its employment?"

Another stumbling-block cast in the way of their brother-Reformers by the Ecclesiastical powers, was the insisting on all who desired to partake of the *Lord's Supper, kneeling down* before they were permitted to receive it. The posture of our Master and his assembled Apostles, when this beautiful rite was first instituted, was probably a recumbent one; as in those days the Jews usually reclined, on something resembling our modern sofas, while at their meals. If modern Christians are bound, then, to assume any particular position of body at that ordinance, it is clearly that, and that alone, which its Founder assumed. But most Protestants judiciously think, that, as their Master adopted the usual position of his country and age, at the times of

refection, they cannot grievously err in adopting the usual position of *their* age and country on the same occasion. Neither the practice of the land, nor of the time, nor of Jesus, nor of his Apostles, can, therefore, be brought to countenance the habit of *kneeling* at this memorial feast. But the ceremony is liable to a positive objection, that *it* also savours of the worst days of Popery. When the doctrine of Transubstantiation became established, when the bread and wine were supposed to be those things no longer, but the actual body and blood of Christ; when the alleged second person of the Godhead was supposed to be really in the elements, and absolutely received by the communicant, kneeling became indispensible, for, in prostrating yourself before the material symbols, you were adoring the Deity who resided in them. Thus kneeling was a remnant of what is called, in Catholic worship, "the adoration of the Host;" it still looked like, if it actually was not, an acknowledgement of the "real presence in the Eucharist;" and the Puritans were the more fearful that this might be its real import and signification, when they found it asserted in the Church Catechism, that "the body and blood of Christ are, VERILY AND INDEED, taken and received by the faithful in the Lord's Supper." With such strong and strange language, startling their vision, or ringing in their ears, they were afraid of giving further countenance to the monstrous idea it *seems* to convey, and therefore abode firmly by the Apostle's exhortation, to "abstain from all appearance of evil."

We shall pass by the evident Popery of *consecrating places for worship and places of burial;* as if the prayers of the sincere in heart could not ascend, as directly and acceptably to heaven, from the noisomest cellar in Liverpool, as from St. Paul's Cathedral or Westminster Abbey; or as if they who had "fallen asleep in Jesus," could not enjoy that long and often welcome rest, as soundly at the bottom of the sea, as if they were interred in the most ornate Cemetery, which had been previously blessed by the entire bench of Bishops. The Creator sanctified every part of this globe alike, in the hour when He spake it into existence, and pronounced it to be "very good;" and it seems impiety in man, or the son of man, to fancy

that any words of man can make one portion of it holier than another. The existence of these puerile practices, however, contributed to prevent the Puritans from entering the Establishment, and to give strength and vigour to the cause of Non-conformity.

The last thing of the nature of a Ceremony we shall mention, and against which we of the present day almost wonder that our ancestors should have been so indignant and excited, was the compelling every Clergymen to wear *the Surplice*. To us, we must confess, it is a matter of the utmost indifference whether we preach with a gown or without a gown, or in a black, white, or grey one, so as the flock over which we preside is perfectly satisfied; but to our forefathers the matter was not so unimportant. They knew that the white robe had been originally worn by the priests of pagan Rome; they knew that it had been thence introduced into the church of Christ when she began to be corrupted; they knew that the Protestant Establishment of this land inherited it from the Popish Establishment which preceded; so it came to them redolent of Heathenism, Idolatry, and the Papacy. But even this was not all—the wearing of the hated garment *was made compulsory*, if they wished to belong to the Ecclesiastical body which the State had organized. By the 58th canon it is enacted, that "Every Minister, when officiating, is required to wear a surplice, under pain of suspension." It was the being *commanded* and *compelled* to do this, (and the same remark holds good of the other objectionable forms we have mentioned,) that roused and nourished, as it always does, and always should do, the sturdy resistance of these spiritual children of Wicliff. The Establishment then claimed not only a power, but a right, to institute what external observances in the worship of God she pleased, and to enforce attention to them on all the rest of the community, under divers pains and penalties. In the beginning of the twentieth article it is expressly declared, "The Church hath power to decree rites and ceremonies, and authority in matters of faith." It was against this arrogant claim that the Puritans so earnestly contended, and it was not their opposition to a particular ministerial dress that alone was at stake: they objected to

the *principle* which sought to impose the dress, and which, if right so far, would be equally right in restoring Image-worship, and Relic-worship, and Saint-worship, and Virgin-worship. The ceremonies alone, then, constitute good and sufficient reasons why the lovers of Gospel simplicity should decline to frequent, or to belong to, the Church which Kings and Parliaments have erected, and still maintain; and the authority assumed to impose them, and any others they may think fit, must prevent any one, who understands and values "the liberty wherewith Christ hath made him free," from submitting again to a "yoke of bondage" and burden, "which neither our fathers nor we were able to bear."

R. E. B. M.

RETROSPECT OF THE YEAR 1849.

Part II.

In a Retrospect of our own Country during 1849, we had better perhaps commence with the Church, partly out of respect to its assumed pretensions, and partly because certain transactions connected with it, suggest the most serious reflections. Henry of Exeter, has contrived to keep the church in hot water for some years; and not without scalding himself; yet, though we have no great sympathy for certain Clerico-Episcopal Martyrs, we do not exactly see how the present differences, involving, according to the belief of the opposing parties, doctrines of vital importance, can be settled consistently and honestly without a disruption and a secession, similar to that which occurred in the Scottish Kirk. We say, "consistently and honestly;" settled they will be, no doubt; that is, temporarily smoothed over; for the present age is one of expediency, subterfuge, and evasion. Some great authority, such as Dr. Philpotts used to be, will discover at the eleventh hour, that Baptismal Regeneration may be believed in a natural, and a non-natural sense, as other of the Articles of the Church have been interpreted, and the "Five Thousand" Martyrs, ready, according to a Northern Periodical, to precipitate themselves from their livings into Dissent, be yet spared the surrender of their stipends, and be still preserved

in the Church, to minister to the wants of those "who hunger and thirst after righteousness."

We do not think there are many Lindseys in the present day.

That good and noble man, worthy descendant of the Two Thousand, was born too soon for his own interests, as a Churchman. He lived in a barbarous age compared with the present. At all events, in his day, scholastic ingenuity had not revived the subtleties of the Eastern Clergy, nor the contentions and subterfuges of those later times, when the disputes between Nominalist and Realist in the Roman Catholic Church, shook the whole theological fabric to its foundations, disputes, only silenced, when a greater than any opponent of Abelard himself, arose, a Realist, not only in name, but deeds, a certain Martin Luther.

As the licentiousness of the Court of the first Stuart in this country, is said to have begotten the ascetic virtue, and uncompromising principles of the Puritan, let those of the Church beware lest the too elastic consciences of her followers, awaken not some Reformer, who with words of eloquence, bright and burning, may proclaim to the startled world, the full might and majesty of Truth!

However, without professing any great sympathy for the Bishop of Exeter, thinking him at the most an injudicious partizan of his church, we cannot deny if there be meaning intended in the acceptation of certain words, that he is correct in his interpretation of the Articles in reference to Baptismal Regeneration.

Whether his keeping like Shylock to the letter of the bond, knowing the host of so called tender consciences in the Church, who with open eyes, strange anomaly! bound themselves morally and religiously to a creed they did not believe, but to the teaching of which they declared they were influenced by the Spirit; whether this be judicious or kind on his part, is another question.

The great mass of the laity and many of the Clergy of the Established Church, secretly repudiate the creed of its founders. Yet what can they do? Not Christ but Bucer, not the doctrines of the apostle James, but the dicta of the "Savoy Conference" must be their guide.

Do they resist, and for one moment assert the rights of private judgment, and place their fingers on some glorious tenet inculcating man's moral responsibility? The mighty abuse of Church infallibility, and of a rigid conformity rises before them, to scare them back within the pale; and though Peter and the apostles stand on one side, the Bishop of Exeter on the other, holding the Prayer Book of Edward the Sixth in his hand, and supported by Mr. Baddeley and the Ghost of the "Hampton Court Conference," binds them fast to the whipping post; and while there are Prelates aided by the Law, to stand over the lesser Clergy in the threatening attitude of flagellation, what can they do?

Leave the Church, and bear the stripes? In fact, be honest men? O no, not while doctors at Oxford, Cambridge, and elsewhere are subtle and expert enough to point out the wonderful elasticity of the Church Articles, and to show how this universal Mother, at the very time she casts out none but the poor Antitrinitarian to "utter darkness and gnashing of teeth," can retain, in her comprehensive bosom, Calvinist and Arminian, Puseyite and Evangelical, Heretic and Unbeliever.

We may be told we have omitted all allusion to the cases of the Honourable Baptist Noel and Mr. Shore. To the first be all honour justly due. As regards the latter, we are happy that gentleman's personal sufferings were not of long duration. Certainly there was great notoriety given to the persecutions of Mr. Shore. His light was not hidden under a bushel. His day of tribulation and of impending martyrdom was long foretold. He well rehearsed his part at public meetings, and made a sort of triumphant progress through the country, not for what he had suffered, but what he expected to endure. We can, however, but deeply deplore the existence of laws in connection with the Church, that sanctioned the proceedings against him, and think those truly unwise, who invoked their aid.

In quitting this part of our Retrospect, we may add that probably before these lines meet the public eye, a Lay Tribunal may have given its oracular decision on a contested point in Christian Theology, upon which the Bishops, aided by all the spiritual advantages of direct

Apostolic descent, are notoriously divided; and the doctrine of "Baptismal Regeneration" receive its Catholic and truly Orthodox interpretation from a Council, composed, for this occasion, of a dozen lawyers and a couple or three ecclesiastics! Which ever way the decision may fall, some minds undoubtedly may discover that there are more things than the judgment against O'Connell which contain, in their practical operation, "a mockery, a delusion, and a snare."

The Political world has been comparatively quiescent. The calm has been one of complacency with conservative reaction. Chartist meetings have dissolved all purposeless away, and the most violent appeals of the ultra-orators of the "movement" sunk echoless into thin air.

England, rejoicing in her happy exception from the troubles and distractions of her continental neighbours, has looked on with self-satisfaction at the position of other countries, not that her people have expressed no sympathy for Hungary or for Italy, but that, rejoicing in her apparent prosperity, they have been contented to let things remain as they were, or, at all events, have made no very great exertions to effect organic changes.

This state of things we do not consider permanent. The repeal of the Navigation Laws and the operations of Free Trade are now in full effect. The beneficial influence of the first measure is becoming acknowledged by some of its most strenuous opponents. On the other hand, however, the partizans of a prohibitory Tariff, or altered scale of high duties upon imports, are bestirring themselves with a violence and a zeal which are only equalled by the force of their invectives, and the distraction of their counsels. Without discussing the principles of Free trade, none can deny but that Protection is many-headed as a party, which is nearly as bad for political efficiency as having no head at all. Lord Stanhope, at Seven Oaks, with aristocratic hauteur, cannot repress his scorn of the "*parvenu*" D'Israeli and his "Local Taxation Removal Scheme;" while D'Israeli, evading direct reply to so powerful a peer, threatens, by way of retaliation, "to harpoon that big fish, Mr. Cobden" at Great Marlow. At other meetings, loud is the shout for the repeal of the Malt Tax, while angry voices

sound menacingly from the distance, in ominous chorus, striking terror and dismay among the Aristocracy itself, by proclaiming "Financial Reform" and a "Repeal of the Law of Primogeniture" as the only palliatives to counteract the evils of Free Trade. To crown all, not unfrequently some influential speaker, or great territorial possessor, addresses the astonished yeomen, recommending "high farming" as their only chance of salvation. This is past a jest, to the great mass of agriculturalists, who scrambling on from year to year, now on the eve of insolvency, now getting a little ahead as the season has been more propitious, are generally alike devoid of skill, as they are of capital.

In domestic policy some most startling revelations, during the past year, have been made, connected with the vast social evils, which in a country boasting of the highest civilization have so fearful a tendency to brutalize and degrade the masses of the population.

Art, science, commercial enterprise, unparalleled efforts in the cause of diffusing a cheap and wholesome literature among the people, great individual and combined exertions have never perhaps been so actively employed, and yet how little comparatively has been effected! Disease, poverty, intemperance, and abject want discourage at every step the exertions of the philanthropist, and almost extinguish his proudest hopes for humanity.

The social history of vast numbers of our countrymen, the harrowing recitals of the domestic misery of thousands, living almost as the beasts of the forest, or struggling on in a daily fight with crime and starvation. some in unwholesome cellars, others in wretched hovels, all in discomfort and misery, toiling from morn till night, and wasting life, and engendering disease over that very toil; others wandering the streets, or stationed at great thoroughfares from morn far into the grim midnight, hawking their miserable wares or tawdry ballads, and going home weak and fading; women, perhaps, to their clamorous and half-starved children, to their heaps of straw and crusts of mouldy bread; these are pictures no less true than striking, which indicate the fearful competition in the great Labour Market, and speak of

circumstances which either deaden every feeling to apathy and a mocking endurance, or quicken to a feverish perception, the pain, the agony of living!

And yet at this very time, within this very year, literature and science have achieved some of their proudest triumphs. In the one department, the noblest efforts of the human mind have been produced, and thought itself diffused by the pages of our best writers seems to have obtained an almost ubiquitous potency. In science, the mathematician and engineer may be said to have overcome the greatest physical difficulties, and with fairy bridges, at hundreds of feet elevation, spanning the arms of the ocean, and defying storms and seasons, or with intelligence winging its mysterious yet lightning course, swifter than the wing of fleetest bird, piercing the mountain rock or diving beneath the sea, to have realized in the nineteenth century, the wildest dreams of the enthusiasts of old!

The present age, one too of the highest civilization, is essentially an era of contrast and antithesis; the lordly palace rivalling in its architecture the buildings of old Rome, stands almost in juxtaposition with the miserable hovel. In the one, dwells some capitalist or territorial possessor with his thousands a year, in the other, by the light of a miserable rush, toils the wretched sempstress, seaming trousers for three halfpence or twopence each, for some Abrahams of the "Great Clothing Mart," with his street of warehouses in the city, and his splendid villa in the suburb!

Party too has its madness and incongruities, and the wretched mechanic or labourer, living upon his nine shillings a week, has his aristocratic predilictions, and holds up his hand to support "my lord" with his rent-roll of thousands, in the advocacy of some measure which is to swell those thousands higher, by the additional tax of a halfpenny in the pound upon the loaf of that poor man's children!

Harrowing as were the details recorded by the "Reporter of the *Morning Chronicle*," of the social condition of the country, we can scarcely expect to find them overdrawn. Individual instances have occurred to the writer of this paper, of similar character, and he could

give an example of a family of ten persons, a father, mother and eight children, occupying a lodging scarcely twenty yards from one of the main streets of Canterbury, living in such a state of abject poverty and wretchedness, that the only article of furniture they could boast of, was an old tea tray, three or four heaps of rotten straw, being the substitutes for beds, upon which the miserable inmates reposed.

Four of the family have through the praiseworthy exertions of the Wesleyans, who have established three Ragged Schools in this city, been induced to join one of those institutions, and their situation and bearing have been perceptibly improved by decent clothing, and the inculcation of habits of order and cleanliness. The father is an itinerant knife-grinder, retaining however such notions of independence, that reckless of the misery around him, he has preferred his wretched life of privation to the confinement and restraint of "the Union," all unheeding or unconscious of the benefits which discipline, education, and training, might confer upon his neglected children.

To remedy or alleviate such evils as these; to lessen the amount of crime and its attendant misery, engendered by like circumstances, is one of the earliest duties of the Christian man. To join hand in hand with all who would earnestly labour with him is an essential obligation of his moral and intellectual nature.

Where are we to look for the remedies of these evils? To employment and education, or rather to both combined? General employment, and that remunerative, can only be hoped for, when society itself shall have undergone great changes, and the theory of a perfect government be fully understood and carried out; while education must imply that term in its widest and most comprehensive meaning, including with the usual scholastic acquirements, self culture, self reliance, and the cheerful performance of the highest moral obligations.

Then with the arts and sciences, and human knowledge ever advancing, labour itself shall be remunerative. Its modes of operation may indeed be changed, and mind *direct* that *machinery* in the fearful competition with which, as with that iron steam *thing*, nerves, sinews,

muscles, nay the human heart itself, bends, cracks, and breaks, and all in vain!

We must have a higher civilization: not a civilization of outward forms and hollow conventionalisms, not the mere condolence of one class to another, of Dives giving alms to Lazarus, and nothing more; not the mere production of model poor-houses, model prisons, and model churches, with now and then a model clerk and a model parson, but a civilization that touching the heart and spiritualizing the passions shall instruct man in the true dignity of his nature, and the knowledge of his own great and glorious resources, reminding him at the same time, that the most extensive privileges of the *Free* man rest within the scope of his own exertions, and are to be found in his emancipation from error, vice and superstition, while every right he acquires in the Commonwealth brings its corresponding duty and obligation.

Canterbury. J. B.

REVIEW.

The Sunday School Penny Magazine, Vol. II. pp. 260. London, E. T. Whitfield; Manchester, J. T. Parkes; Johnson, Rawson, & Co.; Liverpool, T. T. Ellerbeck.

In the first Number of the *Christian Pilot* we had the pleasure of noticing and recommending the First Volume of the *Sunday School Penny Magazine*, published by the Manchester District Sunday School Association. We are glad to report as favourably of the *Second* Volume of this admirable little Work, which is just completed. It is replete with interest and instruction to both Teachers and Scholars. Besides many excellent original papers, attractive both to children and their elders, it contains biographical notices of persons eminent for their moral worth and goodness, selections from different writers, with many poetical pieces. The papers by an Ex-Teacher on the management of Sunday Schools are particularly valuable. They should be studied and laid to heart by every Sunday School Teacher. Personal and general benefit could not but accrue from their suggestive truthfulness. We again cordially recommend this Magazine to all friends of popular education. All

Teachers should possess a copy, and they should encourage as many of their scholars as possible to procure copies for themselves.

A Biblical Reading Book. By the Author of the People's Dictionary of the Bible. pp. 303. London, Simpkin, Marshall & Co.

We rejoice in the multiplication, by competent Authors, of books such as this, designed for Schools and Families, containing, with illustrative sketches in sacred geography, history and antiquities, a Life of Christ, and forming a popular introduction to the study of the Scriptures, especially those of the New Testament. No one who has read the "People's Dictionary of the Bible," will question the competency of its respected Author for the drawing up of such a work as a "*A Biblical Reading Book.*" Gladly will all acknowledge his peculiar fitness for the undertaking. In its execution, Dr. Beard has been eminently successful. The work we regard as very valuable. It is divided into three Books. The *first*, a sketch of the Geography of Palestine, containing nine chapters. The *second*, a Historical sketch of the Hebrew people, is subdivided into eight. The *third*, a Life of Christ, has five parts, each part consisting severally of from five to fourteen chapters. These divisions and subdivisions present excellent stages both for teacher and taught, and are helps to memory and accuracy in recollection and detail of the eventful and all important history they comprehend. The objects proposed by the Author in this work are clearly stated in the Advertisement, and the address to Sunday Schoool Teachers contains most valuable suggestions. The adoption of such a book in Sunday School teaching will indeed be of happy augury. It will show that the higher and ultimate purpose of the Sunday School is becoming more practically recognized; it will manifest improvement in the mode and object of the instruction given. Would not the Note, p. 23, as to the distance measured by an hour, have had more appropriate place, p. 10, when the first mention of hours as indicating miles distant occurs? Our best thanks are offered to Dr. Beard for this fresh labour "in vindicating the historical credi-

bility of the Gospel, as well as its divine origin, and unsurpassable worth."

The Voice of God in the Pestilence, a thanksgiving Sermon at Wakefield on Sunday, October 14, 1849. By Edward Higginson. pp. 12. Wakefield, George Nichols; London, E. T. Whitfield.

The Cholera, a Merciful Correction, not a Judgment, a Discourse at Newington Green Chapel, London. By Thomas Cromwell, Ph.D. pp. 24. London, E. T. Whitfield.

Christian Gratitude on the removal of the Cholera, and its legacy of instruction to mankind, a Sermon at Newport, Isle of Wight. By Edmund Kell, M.A. pp. 20, 8vo. London, E. T. Whitfield; Newport, Snooke & Upward; Gubbins; E. Upward.

The Lesson of the Cholera, an Address at Devonport. By J. Crawford Woods, B.A. pp. 8. Devonport, W. Wood; London, E. T. Whitfield.

These productions are of varied interest and impressiveness, but all of practical value. Mr. Higginson "deliberately abstained," during the prevalence of Cholera, "from making the subject prominent in the pulpit services," and adding by distorted statements of its design, to the fearfulness of the people; but on its abatement, waiting for no "diocesan or royal instructions," rightly aided his Congregation in dwelling on the wisdom and mercy of God in the various dispensations of his Providence, and in pointing out the true motives for security and trust in the care and goodness of Heaven. Clearly unfolding the meaning of his text, Psalm xci. 5, 6. he exposes the folly of regarding as "Judgments," and signs of wrath, the events which occur as the necessary results of the great laws and course of Providence. As true as beautiful is the summary of the argument—

"To suffer through others' misfortunes should lead my heart to generous pity and kindness. To suffer through their vices should exercise my forbearance and forgiveness and make me strive for their reformation, which my conjoint suffering may empower me to promote. To suffer through their ignorance or folly should make me seek their enlightenment. While, to suffer in any of these ways should bow my soul also in deep humility and trust before the God of all. But, to regard the suffering which comes to me, whether through the misfortunes of others, or through their ignorance and follies, or through their passions and vices, as a sign of the wrath of God wreaked on me because provoked by them, would be, to deprive myself

of my best comforts and check my best sympathies; it would be to confuse my sense of right and wrong or rouse my sense of justice against my sense of pity, instead of quickening either devotion or charity within me. To tell us all to repent and humble ourselves together before God, and in sackcloth and ashes implore Him to withdraw His wrath, while the palpable cause of the social wretchedness remains untouched or even repeats itself in new acts of ignorance, folly, or vice; to say prayers against a dearth, and sow no seed in the fields; to pray for peace, and cultivate the spirit of jealousy, discord and war; or to keep a 'day of humiliation' in churches, and go on piling heaps of dead bodies around the sacred edifice above the level of the church floor or the adjoining street, in the midst of a crowded city population, expecting all the while that the cholera will cease upon our vague self-humiliation for sins in general, and not come again except on our renewed political or ceremonial short-comings; this is indeed a mockery of common sense which I, for one, would not insult the Gospel by calling religion."

(To be continued in our next No.)

REGISTER; REGLIGIOUS AND PHILANTHROPIC.

February 1, 1850.

Chichester, Sussex, Sunday Schools.—The Rev. Dr. Cromwell, F. A. S. Minister of Newington Green Chapel, London, preached the Annual Sermons on behalf of these Schools at the Unitarian Chapel, Chichester, on Sunday morning and evening, December 9, 1849. In the Afternoon, an examination of the children was engaged in, and the prizes distributed, Dr. Cromwell admirably and suitably addressing children, parents and Teachers on their respective privileges and duties. The Rev. John Fullagar, the respected Minister of the Congregation, who has for thirty years been ever at the post of duty maintaining with Christian zeal and earnestness the principles of Civil and Religious Liberty, and with steadfastness and perseverance upholding and diffusing the pure uncorrupted truths of the Gospel of Christ, presided on the interesting occasion. The Report of the School was read by Mr. W. P. Dendy, and received and adopted on the motion of Mr. Lacy, seconded by Mr. Carpenter. Thanks were voted to the Teachers, Treasurer and Secretary on the motion of Mr. Molesworth, seconded by Mr. F. Cooper, and acknowledged by Mr. W. H. Fullagar on behalf of the Teachers. Dr. Cromwell was also warmly thanked for his truly appropriate services. Hymns were sung in the course of the proceedings of the Afternoon, and the business terminated by Mr. Wiltshire proposing and Mr. J. Peat seconding a resolution of thanks to the chairman, the Rev. John Fullagar "as the supporter of the friendless, the stay of the orphan, and the protector of the

widow." Warmly and unanimously, the resolution was adopted, a deserved tribute as it was to a veteran champion of religious truth and freedom, Mr. Fullagar acknowledging the Christian sympathy of the friends who surrounded him.

Newcastle-on-Tyne Hanover Square Chapel, Schools. The Anniversary of the Day and Sunday Schools connected with the Unitarian Christian Congregation, Hanover Square, was held on Wednesday, January 2. The children assembled in the School-Rooms at two o'clock in the afternoon, and accompanied by their Teachers, proceeded to the Temperance Hall, Nelson Street. The Hall had been appropriately adorned with evergreens and flowers, and lighted up, presented an interesting and exhilarating spectacle to the youthful company, who were speedily arranged round the well-stored tables. Nearly two hundred children were present, and were waited on by their Teachers. Many Parents and Friends were also present to witness the proceedings. The Rev. George Harris presided, and before Tea all joined in prayer offered by him. At the close he gave out the first Hymn of the Sunday School Hymn Book, and all united in singing its cheerful and grateful stanzas. Mr. Harris then addressed the children on the object, and blessings and duties of Education, and began the distribution of the Prizes for the past year, books of various size and value, awarded for regularity of attendance, care in preparing weekly or daily lessons, and intelligent replies to questions put on the subjects learned. "True Nobility" was sung by the children in the midst of the prize distribution. Mr. Harris then continued his remarks to the different children, and closed them with some particularly addressed to the Parents. Six o'clock had now nearly arrived, and after singing and prayer, the children were dismissed with fruit and cake to their respective Homes.

At half-past Six o'clock, fully Two hundred friends, consisting of Parents of the Children, the Teachers in the different Schools, and Members of the Congregation took Tea together in the same Hall. On the motion of the Rev. George Harris, J. D. Weatherley Esq. was called to the Chair and Dr. Hayle, Vice-President. The Divine Blessing was invoked by Mr. Harris. After Tea, the meeting joined in singing "From all that dwell below the skies." Captain Weatherley after some appropriate introductory remarks on the importance of Education, and the usefulness of the Congregational institutions for this purpose, gave "*Hanover Square Chapel Sunday Schools, increase to their usefulness, their Scholars, the number and efficiency of their Teachers.*" Mr. Robert Kay, the interim Secretary responded, detailing the present numbers in the Schools, alluding to the losses recently sustained in Teachers by emigration, and suggesting valuable advice as to the future. Time was, and that but recently, when there were only four Teachers, and the time would shortly come, when of those four only one would remain, the Pastor of the Congregation. But a goodly number of other Teachers had already gathered round him, and others would join the philan-

thropic band, and the work of knowledge would proceed, and prosper by their united efforts. Removals were ever taking place to other lands, or other worlds, but Heaven's law of progress would find its instruments. Mr. W. J. Snowdon ably and forcibly illustrated by historical fact and striking statistics, the sentiment "*The Education of the People, the hope of the future, the only sure foundation of their moral and social elevation, freedom, and happiness.*" Mr. Lyddel Peverley spoke in impressive and deeply affecting terms of "*Fathers and Mothers, the true Coadjutors in Sunday School instruction; may they increasingly feel their duties, and more faithfully fulfil them.*" The Rev. George Harris rejoiced to welcome there that evening a valued and esteemed friend, the friend of education and of Christian truth and righteousness, and was sure the company would heartily join in bidding God speed to his labours, personal, congregational and social, "*The Rev. Henry Green of Knutsford, and the progress of Education in Lancashire and Cheshire.*" The Rev. H. Green addressed the meeting in some very excellent and admirable remarks on the great subject of Education. His attendance and observations gave additional interest to the meeting, and was considered by all a happy and gratifying occurrence.

Fruit was then placed on the Tables by the Stewards, and a short interval agreeably passed in the free interchange of thought and conversation. The Chairman then called on Dr. Hayle, who spoke on "*Knowledge and Goodness, Intelligence and Virtue, may they ever be associated, blessing the Individual, making Home happy, and regenerating Society.*" Our readers, we are glad to know, will partake of the pleasure enjoyed by those who heard Dr. Hayle's address, by its perusal in our present number. We need not characterize it. Mr. Harris, in presenting Mr. James Clephan's apology, received in the Hall, for inability to be present, which he sincerely regretted, proposed the sentiment Mr. Clephan would have taken charge of, "Hanover Square Chapel Day Schools, congratulations on their improved and prosperous condition, with thanks to their respective Teachers, Mr. Joseph Ridgway and Miss Carr; increased sympathy and co-operation in their labours on the part of the Members of the Congregation." It was a pleasure now to visit the Day Schools. Under the able and faithful instruction of the present Teachers, the children were going on in the work of Education most satisfactorily. The Rooms were now full. Why should they be restricted to those rooms? Why should the work of diffusing knowledge be crippled by their smallness? Why should not the Congregation possess Rooms more appropriate to their wants, more commensurate with their desires of good. There was a moral necessity for this accomodation being provided, and along with it a New Chapel, in a more public situation, better calculated to call forth popular attention, and spread the knowledge of Christian truth and freedom. They were only in that Hall by sufferance. Though the place had been regularly let to them as on a former occasion, yet weeks afterwards, when all their arrangements were made, the Minister of the chapel and Super-

intendent of the District, said it ought not to be allowed; many friends had taken offence at it having formerly been hired to the Socinians, and he was determined it should not be so again. In vain was he shown the error and the wrong he was about to perpetrate. A special meeting of the Chapel Committee or Trustees was summoned. Persecution for opinion was represented and reprobated, but the motion, nevertheless, for rescinding the engagement, and keeping the Heretics out of the building was persevered in. A majority decided in favour of keeping faith with heretics, and adhering to promise. The Minister, the Rev. R. Hebbron, of the Primitive Methodists, the Temperance Hall forming part of their Chapel property, then said; I shall appeal to the Vice-Chancellor of England, and within three days there will be an injunction down, restraining the Unitarians from entering the place. On these facts being stated to Mr. Harris, he of course despised the threat, and stood on his engagement. On the Sunday night before the Wednesday, Mr. Hebbron gave notice from the Pulpit, that he should preach in the Hall on the Wednesday evening. However, his people were more true to Christian liberty than their Preacher, and he had had to confine his ministrations to the chapel above the Hall. Was not this a sorry exhibition of intolerance and bigotry? Why should we be exposed to its freaks? Let the people, as Mr. Harris knew they wished to do, and their response to night showed that that desire was strong as ever, and only wanted the fitting opportunity to go forth in action, let them only put hand to heart, and shoulder to shoulder, and they would have a New Chapel and School Rooms of their own, more appropriate to their circumstances as a Christian Congregation, and more fitting to spread the truth and knowledge which they prized. The unanimous and continued applause which accompanied and followed these remarks, proved incontestibly, that a New Chapel and Schools for the Hanover Square Congregation, is simply a question of time.

Mr. Charles Burney, jun., addressed the meeting in some valuable and pertinent remarks, on "*Adult Evening Schools, success to their benevolent labours; may the time speedily come, when they shall be superseded by the daily universal instruction of the Young.*" The Rev. G. Harris spoke to the closing sentiment, "*The Education of the Teacher, the educaton of Home, the education of Life,*" in which he recapitulated the important suggestions of preceding speakers, in relation to the Teachers and Parents, adding to these, hints as to improved modes of imparting knowledge, the obligation of earnest self-preparation on the part of every Teacher, the moral necessity of Temperance to make happy homes, and exposing the folly of supposing that Education can ever be completed here, it being alike the business of youth, of manhood, of old age, the object of time, the blessedness of eternity. Thanks were voted to Captain Weatherley and Dr. Hayle, which they briefly acknowledged, a hymn was sung, and an instructive and happy evening closed by an impressive prayer by the Rev. Henry Green.

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